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MORNINGSIDE COLLEGE

BULLETIN

The Inauguration of President Freeman



UNIVERSITY OF ILLINOIS

FEB 1 1911

PRESIDENT'S OFFICE

MORNINGSIDE COLLEGE BULLETIN

Vol. X

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No. 3

UNIVERSITY OF ILLINOIS

PRESIDENT'S OFFICE



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UNIVERSITY OF ILLINOIS

PRESIDENT'S OFFICE.

The Installation
OF
Luther Freeman, D. D.
AS PRESIDENT OF
Morningside College

THE NINETEENTH DAY OF OCTOBER
NINETEEN HUNDRED AND TEN

Morning Prayers

The Chapel, 9:30 A. M.

Procession

OF THE

Official Guests, Clergy, Trustees, Faculty,
Alumni, and Representatives of
the Students

10:15 A. M.

Order of Procession

PROFESSOR HENRY FREDERICK KANTHLENER
CHIEF MARSHAL

SECTION I.

Alumni and Seniors.

Professor Frank Harmon Garver, Marshal.

SECTION II.

Members of Northwest Iowa Conference and other
Visiting Clergymen.

Professor Ephenor Adrastus Brown, Marshal.

SECTION III.

The Trustees.

Professor Harold Stiles, Marshal.

SECTION IV.

The Faculty.

Professor Charles Almer Marsh, Marshal.

SECTION V.

Representatives of the Colleges and Universities.

Professor Thomas Calderwood Stephens, Marshal.

SECTION VI.

The Governor and other Public Officials, Representatives
of the Press.

Professor Fred Emory Haynes, Marshal.

SECTION VII.

Presidential Group.

The Dean of the Faculty,

The Reverend William Campbell Wasser, Ph. D.,

The Reverend Bishop William Frazer McDowell, LL. D.,

The President-Emeritus of the Board of Trustees,

The Reverend Charles Macaulay Stuart, Litt. D.,

The Secretary of the Board of Trustees,

The President of the Board of Trustees,

The Reverend James Lewis Gillies,

The President-Elect.

The Inauguration

Grace Methodist Episcopal Church

10:30 A. M.

REV. CHARLES MACAULAY STUART,

D. D., LITT. D., LL. D., PRESIDING

Morningside College

Sonata—C Minor.....Felix Mendelssohn

Organ Prelude—

Choral Song and Fugue.....S. S. Wesley
Mr. Herbert Macfarren, A. R. A. M.

Processional Hymn—Holy, Holy, Holy.

INVOCATION—REVEREND BENNETT MITCHELL, D. D.

Dr. Mitchell:

Holy, Holy and Merciful God, we bow in humble reverence before Thee with chastened spirits. We are in the midst of a shadow, a great shadow, that has fallen upon us by the death of one whom we expected to be with us; one upon whom we were wont to lean for support and to whom we often went for counsel.

Thou hast taken him, our spirits are chastened, yet we are not cast down. The density of the shadow in which we stand proclaims that there is light beyond it, and our faith claims Thou art in this mysterious providence. Oh Lord, we can not proceed with these services without a fresh token of thy blessing; thou who didst redeem us by the death of thy son and with Him didst also freely give us all things, give us now a token of thy love. We beseech thee to bless Morningside College; the students, the faculty, the trustees, all its patrons and friends; and bless these, thy servants who have come from other institutions of learning to participate in these services. Especially we pray thee to bless him who is now about to be inducted into the high, holy and most important office of President of the College. Give him wisdom,

courage, tenderness, and strength, and forbearance, and firmness, and love, and tactfulness for his office.

Now, great God come and bless us, for Jesus' sake, Amen!

ADDRESS OF WELCOME—DEAN SIDNEY L. CHANDLER, A. M.

Dr. Charles M. Stuart:

You will, I know, suffer a word of personal explanation.

I would not do an injustice to a good man who never did me an injury in my life, and, moreover, as I can not tell a lie—that is, I could, but I will not—I am not Bishop Nuelsen. Bishop Nuelsen was unavoidably detained, and your President drafted the first comer into service and asked me to preside. The function of this office, of course, is very simple and I begin it with the very pleasant announcement that the address of welcome will be given by the Dean of the College, Professor Chandler.

Dean Chandler:

Official representatives of institutions of learning, friends of Morningside College, lovers of education in the broadest sense, it is, indeed, a pleasurable task to voice the welcome, the hearty welcome, felt by Morningside College towards your coming this day.

You have come from Harvard and Yale, Columbia and Chicago, Northwestern and Boston, Cornell and Grinnell, the state universities and the splendid colleges of this great country, to be present with us. To us, at least, this is a most memorable hour. Did I say you have come from them? Rather, you have brought these note-

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able institutions to us, for a college is not a physical phenomenon, but a spirit, a real being, and you have brought that treasure of wealth and learning and character that is represented by historic building, and lovely campus, and millions of endowment you may represent. The great thing is this spiritual wealth; myriads of teachers, multitudes of students, centuries of achievements, in the aggregate a millenium of light, is represented by you here at this time, and it is a great favor and a great honor that you are to be with us now.

When the trustees of this institution, with careful thought, long searching and trying out the quality of many splendid men, looking for a successor to that great man, Wilson Seeley Lewis, who for twelve years had led us to such victory after victory, from all these splendid men of letters and men of affairs, they fixed their choice on one—Luther Freeman. No sooner did he appear upon the campus, greet the faculty and student body, and the people throughout this magnificent territory, than the same marvelous qualities which had so impressed the Board of Trustees, made an overwhelming impression for him, for the college, for education and righteousness upon the hearts of the people. But it is not to honor Luther Freeman; it is not—we might repeat the names of some of these distinguished ones who are here—that you personally may honor him in this hour; but it is that you, representing all the splendid mysteries of learning and in a sense, all the education of the world, are here to join with us in formally announcing that Morningside College—Trustees, Faculty, Students and Friends—are formally inaugurating their President. It is, therefore, more an impersonal and vital

matter than it is one of personality, however much that may enter into it.

One word as to the hosts. You have already observed we are not expert in the matter of parade; that there are some splendid things we do not do skillfully, and you will pardon us, for we are the youngest of all the colleges; and as a young college in a new state, in a new land, you, with your heights of distinction fully attained, will bear with us in that particular. We know you will not judge us by our lack in these things.

A decade ago the dark hour came when all the world fixed its attention upon one spot in China, where millions of furious pagans were bound to destroy every element of modern civilization that was in that land. Then that son of Iowa, Mr. Conger, as our minister to China, was with the delegates and officials of Europe gathered there in the hourly expectation of death. There were hours, days, and weeks when no word of that awful situation could reach this land. A little group of soldiers waited at Tien-tsin. Councils of war were held, and day after day the same conclusion reached that it was impossible to move with so small a force. The blindness and darkness could not be penetrated. Then young America got one word through to Mr. Conger, who replied, "For God's sake send help in the hour of our extremity." Darkness, blindness, horror settled again. Another council of war was held and it was again decided that the journey could not be made and that the battle could not be fought. When it was concluded, the American commander said: "I march tomorrow at eight o'clock." The brown Jap general said, "I go too." They could not let them go without help, so they all tried it. They had wondered at and criticized the order

of the parades of the Americans, but when they got into battle they saw that every soldier was a hero, every man a general, and the representative army of Europeans said: "How these Americans think for themselves, and act, and bring things to pass!" And I think I may say for these splendid trustees, alumni, students, that although we are young in ceremonies the records will show no battle could be too fierce for these soldiers to fight. We entered the dark days when desolation sat upon the city in the panic of the 90's. In that hour one trustee, not now present, with a small farm down in Calhoun county, said: "I will mortgage it for all it will bear, and we will keep holding on." Another dark day after the loss of the Sioux City fire, in the winter time, a blizzard blowing from the north, these trustees came together. It was all snow, fire, steam and ice; for Sioux City was in ruins. They had come to launch the endowment project. A man, Mr. C. H. Lockin, not able to be present this morning, made such an address as fired the heart of every man; and it is no wonder such trustees have been able to keep a faculty at work so sacrificingly, for we are still pioneers. These students are children of the pioneers; and we glory in our fathers, and in the homes from which we come. These children of the pioneers, associated with their fathers in this task, appreciate your coming today. It is these hosts that welcome you; they give to you the campus not only as it is, but as it is to be. Select the place for the gymnasium. Place the library for us. Think into these things for us. Morningside has attained a little. These are not idle dreams. They are potentialities in the hearts and minds of this splendid territory. We claim as real all things toward which we have set our faces. Think this thing

through for us, and help us and encourage us. We welcome you to our school and to our homes. Our hearts were yours before you came.

CALLING OF THE ROLL OF DELEGATES—PROFESSOR HENRY F. KANTHLENER, A. M.

Dr. Stuart:

I present Professor Kanthlener, who will call the roll of delegates.

Professor Kanthlener:

Mr. Chairman, Delegates and Friends: I have here a very large number of responses. On account of the number I am sure you will excuse me from reading them all. However, there are two or three that I think should be read at this time. The first is from the Secretary to the President.

The White House, Washington.

October 16, 1910.

Mr. H. F. Kanthlener,
Morningside College,
Sioux City, Iowa.

My dear Sir:

In behalf of the President I beg to acknowledge receipt of your favor of October 3d, and to thank you for your courtesy in inviting him to attend the installation of President Freeman as head of Morningside College.

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He regrets that his engagements and official duties are such as to make it impossible for him to accept.

Regretting that I am unable to send you a favorable response, I am,

Very truly yours,

(Signed) CHARLES D. NORTON,

Secretary to the President.

October 7, 1910.

Professor H. F. Kanthlener,

Morningside College,

Sioux City, Iowa.

My dear Professor:

I am just in receipt of the invitation of the Trustees and Faculty of Morningside College to be present on the occasion of the inauguration of the new President of the College on the 19th instant. I very much regret that the demands upon me are such that it will be impossible for me to accept. I shall always remember with the utmost pleasure my visit to the College two or three years ago. I then had an opportunity to see something of the splendid work it is doing. I take this opportunity to extend to the College and its friends, and to the new President, my heartiest felicitations and good wishes.

Very sincerely yours,

(Signed) CHARLES W. FAIRBANKS.

(TELEGRAM)

Chattanooga, Tenn., October 19, 1910.

Hon. Jonathan P. Dolliver,

Morningside College,

Sioux City, Iowa.

Deeply regret imperative engagements prevent our

yielding to strong impulse to go to President's Inauguration. Brief recent visit to Morningside impressed me deeply with remarkable opportunity there. Long intimate acquaintance with President Freeman convinces me no Methodist College has stronger executive. In lieu of personal presence please permit me to pledge \$1,000 on needed Morningside gymnasium.

(Signed) JOHN A. PATTON.

I shall now call the roll of delegates.

THE STATE OF IOWA—*Hon. Beryl F. Carroll, Governor.*

DEPARTMENT OF PUBLIC INSTRUCTION, STATE OF IOWA—

Hon. John F. Riggs, LL. D., Superintendent.

THE CITY OF SIOUX CITY—*Hon. A. A. Smith, Mayor.*

Mayor Smith:

On behalf of Sioux City, I wish to extend to President Freeman our greeting; and I wish further to express the wish, the hope, and the belief, that Morningside College, which is an honor and credit to Sioux City, will grow in number of students, in appliances, in equipment, and in strength, under his happy guidance and the assistance of his competent and devoted faculty and trustees.

HARVARD UNIVERSITY—*David Mould, A. B.*

YALE UNIVERSITY—*Hon. Elbert H. Hubbard, A. B.;
W. S. Gilman, A. B.*

COLUMBIA UNIVERSITY—*Victor Rosewater, Ph. B.,
A. M., Ph. D.*

Dr. Rosewater:

I am happy to extend greetings and congratulations on behalf of Columbia University to Morningside Col-

lege, and to its President, whom we have met here to inaugurate. Columbia is always glad to encourage and to lend support to growing and progressive universities and colleges that come to help in the great field of educational work.

Like all our American colleges, Columbia has gone through a career which started with small beginnings and which has brought it up to its present position, and it would be glad to see every other college started in the same way continue with even greater success. You have not reached the point of debating whether this shall be called Morningside College or Morningside University, although I am sure you will some day come to it.

That recalls an incident which happened in my own university days when taking a course on statistics given by Professor Mayo-Smith who is since deceased. One of the lectures was devoted to discussing whether statistics was to be regarded as a science or an art. He presented to the students all the arguments that were offered for one or the other: that statistics from one point of view was only an art, being handmaid to all the sciences; and, from the other, was a science in itself, being a body of observed facts systematically presented and capable of basing predictions of future events. At the conclusion he said, "Gentlemen, I have given you the arguments on both sides as to whether statistics is an art or a science. You may decide for yourselves. It does not matter so far as my work is concerned, for I am here to teach the so-called *science* of statistics."

So whether called a university or a college, the work of your institution is laid out, and, I am sure, headed in the right direction.

I congratulate you, President Freeman, personally,

and for the city in which I live, which is not far distant, and may be expected to send you students in the future. I thank you again for this opportunity of speaking.

WILLIAMS COLLEGE—*George E. MacLean, D. D., LL. D., President, University of Iowa.*

Professor Robert Wylie spoke as follows in behalf of President MacLean:

President MacLean himself is under a shadow of deep sorrow, standing in the shadow of Williams College, paying a last tribute to his mother, deceased. In his hour of sorrow he did not forget that greetings be carried from the splendid independent college of the east to the model college of the west.

PRINCETON UNIVERSITY—*John H. Kelly, A. B.*

ALLEGHENY COLLEGE—*Rev. Charles M. Stuart, D. D., Litt. D., LL. D.*

COLGATE UNIVERSITY—*Rev. E. H. Stevens, A. B.*

Mr. Stevens:

I give you the greetings of the Baptists in this city.

MCGILL UNIVERSITY—*J. H. Darey, M. D.*

MT. HOLYOKE COLLEGE—*Miss Laura von Schrader, A. B.*

WESLEYAN UNIVERSITY—*John Littlefield Tilton, A. M., Professor of Physics, Simpson College.*

UNION THEOLOGICAL SEMINARY—*Rev. Thomas L. Sexton, D. D.; Rev. Theodore M. Shipherd.*

DEPAUW UNIVERSITY—*Rev. John S. Hoagland, D. D.*

IOWA WESLEYAN UNIVERSITY—*Edwin A. Schell, D. D., President.*

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OHIO WESLEYAN UNIVERSITY—*Miss Minnie Hickman, B. L.*

UNIVERSITY OF IOWA—*Robert Bradford Wylie, Ph. D., Professor of Morphological Botany.*

Dr. Wylie:

The university extends congratulations and best wishes.

GRINNELL COLLEGE—*Edward A. Steiner, Ph. D., D. D., Professor of Applied Christianity; J. S. McCowan, A. B.; Rev. Harley R. Core, A. B., B. D.*

UNIVERSITY OF WISCONSIN—*Mrs. H. J. Taylor, A. B.; Joseph W. Hallam, A. B.*

Mr. Hallam:

I can say for myself that I am glad to be here, but as delegates appointed by the President of the Wisconsin University, Mrs. Taylor and I are glad to offer congratulations to Morningside College and Dr. Freeman.

WESTERN COLLEGE FOR WOMEN—*Miss Robeina Crawford Pardoe, Ph. B.*

BEAVER COLLEGE—*Mrs. E. R. Graham.*

HAMLIN UNIVERSITY—*R. Watson Cooper, A. M., D. D., President Upper Iowa University.*

NORTHWESTERN UNIVERSITY—*Abram W. Harris, LL. D., President; Rev. Charles M. Stuart, D. D., Litt. D., LL. D.; Arthur H. Wilde, Ph. D., Professor of History.*

Dr. Wilde:

Northwestern offers her heartiest felicitations to Morningside College, in which all universities have always been interested. I would like, on my own account,

to offer to Dr. Freeman and wife and all the college, personal congratulations. From a friendship with Dr. Freeman as a college mate and a fraternity mate I know him. I congratulate you that you have secured him for your leader. He has no superior in robustness of manhood and graciousness of spirit.

CORNELL COLLEGE—*James E. Harlan, A. M., LL. D., President.*

UPPER IOWA UNIVERSITY—*R. Watson Cooper, A. M., D. D., President.*

VASSAR COLLEGE—*Miss Gladys Brown, A. B.*

CARLETON COLLEGE—*Luther Allen Weigle, Ph. D.*

SIMPSON COLLEGE—*Francis L. Strickland, Ph. D., President.*

TABOR COLLEGE—*Rev. R. C. Cully, A. B.*

UNIVERSITY OF WEST VIRGINIA—*Hon. Jonathan P. Doliver, LL. D.* At this point the audience arose and stood in silence out of respect for the deceased senator, who had expected to be present.

WELLESLEY COLLEGE—*Miss Charlotte Hubbard, A. B.*

GERMAN WALLACE COLLEGE—*Bishop John L. Nuelsen, D. D.*

BOSTON UNIVERSITY—*William C. Wasser, Ph. D.*

COE COLLEGE—*S. W. Stookey, A. M., LL. D., President of Bellevue College.*

YANKTON COLLEGE—*Albert L. Lee, Secretary.*

Mr. Lee:

I assure you it is a keen delight to present here

Morningside College

greetings from Yankton. I congratulate you on your splendid institution, and inauguration of Dr. Freeman.

UNIVERSITY OF SOUTH DAKOTA—*Franklin B. Gault, LL. D., President.*

Dr. Gault:

Heartiest congratulations and felicitations from your nearest neighbor.

BELLEVUE COLLEGE—*S. W. Stookey, A. M., LL. D., President.*

UNIVERSITY OF NORTH DAKOTA—*Frank LeRond McVey, Ph. D., LL. D., President.*

GOUCHER COLLEGE—*Miss Ethel Haskins, A. B.*

DAKOTA WESLEYAN UNIVERSITY—*S. K. Kerfoot, A. M., D. D., President.*

UNIVERSITY OF CHICAGO—*C. Walter Britton, A. B.*

Mr. Britton:

Perhaps you will permit a personal word. I went to the University of Chicago from the preparatory department of Morningside College. I was there a year, I think, before I found more than three persons who knew anything about Morningside College. Since then Morningside College has made such strides the University of Chicago knows about it and asks me to extend congratulations to Dr. Freeman and the College.

RESPONSE IN BEHALF OF THE DELEGATES—

REVEREND EDWIN A. SCHELL, D. D., PRESIDENT,
IOWA WESLEYAN UNIVERSITY.

Dr. Stuart:

I have pleasure in presenting, as you will have in hearing, President Edwin A. Schell, of Iowa Wesleyan, who has assumed the responsibility of speaking for this celebrated aggregation of learning.

Dr. Schell:

Mr. Chairman; Mr. President; Fellow Laborers in the field of education; Pilgrims to the Campagna and the heights of the Acropolis; Ladies and Gentlemen:

Perhaps because I am the President of the oldest institution of collegiate grade in Iowa; perhaps because it was my high privilege to sit with the founders of Morningside College on the day when they determined that the institution should be here, I have this privilege, not because of my agreement to speak for this "aggregation," as this distinguished member of the Ananias Club has intimated to you. Certainly I should hesitate to attempt to represent the palpitating joy this assemblage feels to have such reinforcement as is accorded to the cause of education by the induction of this man of learning and eloquence into his high office.

This convocation makes me think of the comparative merits of aristocracy and democracy and the strange commingling of their ideas which the occasion suggests. As I understand the office of a College President, it is the one aristocracy that democracy affords—headship in the aristocracy of brains. In a democracy where we challenge the claim of anybody to be superior, where no one of us is willing to recognize we are any whit inferior, it has taken on the guise of the most aristocratic position which the country and society affords. For the President, mark you this, is the sum total of aristocracy;

the aristocracy of talent; the aristocracy of brains; the aristocracy that is certain ultimately to bring all other aristocracy into obeisance. And with this appreciation of the situation, let me add this other—the multiplication of the collegiate institutions of learning and the wide diffusion of intelligence. There was an old Methodist itinerant who went to Conference and gave an account of the colleges he had helped to found. “Bless the Lord,” said he, “we have built two colleges already, and have the logs out for three more,” and in Iowa where we have founded one dozen and have the logs for fifteen more you can understand how aristocratic and democratic is this office.

It is so significant that the State can well afford to send representatives of its three greatest institutions to this function, and the loss is with the colleges that are unrepresented. For this induction into this high office with its power, its privileges, and its opportunities is as significant, ay more significant, than the day when Blaine was elected speaker of the house and when Reed took the gavel to inaugurate his new rule for counting a quorum. This man is to have a greater influence by the blessing of God than either. This is as significant as the day when Bishop Foss—we will not go back further than Bishop Foss—was elected President of Wesleyan. (It is not strange that often the church, for its highest officers, goes to the ranks of education). It is as significant as when Fowler was elected President of Northwestern or old Joseph Cummings, Ex-president of Wesleyan, came to Northwestern to enrich it and break down the narrowness of its horizon and make it one of the great institutions that will endure for a thousand years.

I bring to you, Mr. President, the congratulations

and hearty endorsement of all your compeers, and, speaking for these gentlemen and the representatives of these institutions, our hope that you shall have such an administration as it is the privilege of your eloquence and scholarly ability to command; that you will give to Morningside, to Sioux City and to all these students such an administration as they have a right to expect; that you may put your influence into the soul of every young fellow that comes crowding into these halls, that they may say of you, as they do about my predecessor, the late Dr. Elliot. The "boys"—old boys now—old men—speak with tears of the days when Elliot used to come into the recitations rooms, and with his Irish brogue say, "Good morning, boys. Study your Algebra. Get your Trigonometry. Be good byes, and God bless you." That you may impress the young men like the Elder Arnold, of whom it is said, "He made the men that made England"; that you may help Morningside do what Iowa Wesleyan has done—give a Gardner Cowles to the Register & Leader; give a John F. Riggs, State Superintendent of Public Instruction, or in other words, that you may help to make the men who make Iowa and America.

It is my sincere wish that you may be able to select great men for the faculty; not only men who shall know "reading, writing and arithmetic"; not only men who know the fundamentals; but that you may find men with power and capacity to break down the limits of the horizon and bring young people into the presence of the Infinite; to help them to rise from the things they know to the things they do not know; to climb from things seen to things unseen; from things that perish to things that abide; from things that are temporal to things that are eternal; that you may be able to put your hand on some

man for your faculty like Aggasiz, who shall keep alive faith in this country for a hundred years; to put your hand on some Professor of English like Lowell to teach English not only as it is spoken, but make English the world over a precipitate for liberty, patriotism and noble ideas; that you may be able to do what Oliver Marcey did for my early life—teach that the germ, the soul of all, is not bacilli and bacteria revealed by the most powerful microscope, but that it is that persuasive power described and delineated by the man who wrote that first chapter of Genesis, who began by saying, “In the beginning, God.”

I have been to Heidelberg. The only proof I have that I am a College President is the way I say “Heidelberg.” Perhaps if I had said it in conversation, I would not have gotten that as I congratulate myself I did this morning. I was once at Heidelberg. A German in imperfect English told me to my imperfect German how Heidelberg was almost 500 years old, but that before the university proper, for 300 years there had been a school; how away back in 1128 a little sawed-off German gave a cottage and a patch of ground for the support of the teacher, “der lehrer,” and Carlyle laughs and says, “Much good cabbage has grown on the patch which the little German gave, and many good barrels of kraut have they made out of the cabbage which grew on the patch of ground.” Just think of it, gentlemen, if we live until 1928, for eight hundred years the gift of the little old German shall have been doing its mighty office in the world. That was twenty-eight or thirty, possibly thirty-two years before Conrad, of Hohenzollern, went to seek his fortune in the world. Thirty-two years older than the family of William the Second, he of the upturned

mustache, is this aristocracy of education that was founded by a little old German, who gave a cottage and a patch of ground for the support of the teacher.

Have you ever been down to the Secretary of the Treasury's office at Washington and seen the faces of the Secretaries of this country in that long line of pictures? Have you ever been in the seat of one of the English families and gone up and down the galleries and looked upon the faces of the old Lords, Dukes and Earls that hang about the walls? Let me remind you, Mr. President, that you are in a great succession, and that fifty years, one hundred years, five hundred years from now, perhaps, the single aristocracy that America will tolerate, the aristocracy of talent, shall see your face hanging on the wall of the library or chapel here and say, "He built this for the cause of education and for the enlargement of the human mind at Morningside College."

I pray you, Sir, that by God's grace you may be as courteous, as winsome, as sympathetic as was this Wilson Seeley Lewis who preceded you in this high office; that you may be able to select men as great as have adorned the faculties of any institution in this state; that by the blessing of God, by power, courtesy and charm you shall be able to penetrate the wallets of many who "get all they can and can all they get" and persuade them to open them out and give to Morningside College.

Chorus—"O Clap Your Hands".....Turner
The College Choir.

PRAYER—REVEREND JAMES LEWIS GILLIES, A B.

Dr. Stuart:

Prayer will be offered by Rev. J. L. Gillies.

Mr. Gillies:

Oh God, Thou art great ; great in Thy power ; in Thy resources ; Thou art great in Thine infinite love and in Thy mercy ; great in Thine ability and in Thy willingness. We are in Thy presence. We worship Thee at this time. We thank Thee that there comes to our spirits response as our faith goes out unto Thee. Thou art not far from anyone of us. Thou art very near and art revealing Thyself to us as we sit in Thy presence on this occasion ; and as there are many voices coming to us from different parts of our nation ; many interests represented ; the past focused upon the present ; we pray Thee, help us appreciate this hour.

As we sit before Thee in this season of fellowship, do Thou reveal the past as memory serves us. As that which has passed before our vision comes to us anew, we are able to see how God's hand is shaping the events and the affairs of men. We thank Thee for the vantage ground which we occupy today, and for all Thou hast made possible unto us. Truly our responsibility is great. Thy voice comes to us in the midst of this occasion and all that it represents, and Thou dost call us into the to-morrows of life, and dost ask us that we shall appropriate and utilize all that which Thou hast placed at our disposal to make us the kind of men and women, under divine leadership, that shall occupy the places and perform the tasks ordained of Thee for the betterment of the world. And as Thou hast endowed us in body, mind and soul, we pray Thee, O God, that we may measure up to Thine expectations, and in the strength, power and wisdom of the Son of God and the Son of Man, may we go forth to accomplish that which we ought.

Bless, we pray Thee, this hour and all the interests

which are here represented. May Thy choicest blessings be upon this school and upon its future. May this be the beginning of a new history and may this organization be enabled to reach out in the strengthening and in the cultivation of these young lives in this section of our fair nation; and may the President, and the members of the Faculty, the Trustees, and all interested, under God, be enabled so to organize and to plan and execute, that the very best may be accomplished for our constituency.

And as we now stand in Thy presence with bowed heads, we are also with bowed hearts. We pray again Thy blessing upon the home that is in the mists and the shadows today. Grant that this sudden bereavement may be sanctified by Thy Spirit to the good of the family bereft, and every interest, in nation, in church, and in school, represented by this, our fallen leader. And we pray Thee that men such as he, in mind and in soul, may be raised up who shall emulate his example and take up the tasks where he laid them down and go forward to reach and accomplish that which God would have.

Now, Lord, as we tarry before Thee; as these exercises continue; may Thy Spirit be present in them all, and may those who speak and those who hear be blessed alike. As we go forth from this house and campus to our various homes may we go in the fear and love of Almighty God, with the power and wisdom which He doth grant.

Hear us in these supplications. May Thy blessing be upon the chief executive of our nation and his advisors, and all who rule over us in local authority. Hear us and answer us, forgiving us for our sins; we ask in Jesus' name.

Our Father who art in heaven, hallowed be Thy

name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the Kingdom, and the power, and the glory, forever. Amen.

INDUCTION—HONORABLE O. W. TOWNER, PRESIDENT OF THE BOARD OF TRUSTEES.

Dr. Stuart:

The charge of service to the President-elect will be given by Mr. Towner, President of the Board of Trustees.

Mr. Towner:

I was told a little while ago that I might deliver Judge Ladd's address. Not knowing what is in his mind I cannot very well do it. I am reminded of another scene which took place in this northland not long since where a convention of learned men was being held. Finding there was an Iowa man present they were anxious to hear the Iowa man talk stock, when one asked where Iowa was. They wanted to know if it was out in Alberta. A typewritten letter addressed to Kansas City, Mo., they returned for more definite address. I speak of that to show you it is a big country. This convention went off all right and the Iowa man was there; but it reminded one of the water pressure out here at Morningside. That is about the setting I feel today under the depression which comes to us as a Board.

One ought to feel at home on this rostrum, who had something to do with ordering the material. One ought to feel at home who knew something about Morn-

ingside College. I believe the judge was to tell us something of its history. I do not care much for its past. It is written. The only good is it helps us in the future. I know a few things about its history. I do not know where it was born. It was born first in the thought of the Almighty. He put it into some man's mind. There it started. He alone can tell of its future.

We have seen some things done. We have seen it in its poverty. We have seen it in its hours of depression and grief. We have seen it in its hours of joy and anticipation. We have seen the raw product, the undeveloped boys and girls come here, and after four or five years of study and honest toil go out into strong, hard work for humanity. It has been worth while.

It has had its period when L. J. Haskins (permit me to speak his name because it is worthy of it) carried the finances in his vest pocket. Other men I would like to mention, but the list is too long. The record is written. We have had so many good things—more than some men think. I do not feel disposed to tire you. Life is too short. You have not the patience to listen.

We are here on a great occasion. We are making history today and it means much for Morningside, but we cannot stop to tell you what it means. I turn from what comes to my mind and think of Dr. Freeman. (Dr. Freeman then arose. Loud applause.)

The corporation, the Board of Trustees of Morningside College, have selected you for their standard bearer. They believe in you; they believe that every fibre of your being will respond to that great cause; they believe that you will maintain the high ideals that have been exemplified and brought forth by that leader of men, our former President, Dr. Lewis (applause); and that this institu-

tion, founded with endless prayers and the gifts and lives of noble men and women will continue to send its alumni out to the uttermost parts of the earth to bless and lift mankind. Emerson has said every great institution is the shadow of some man who has cast his influence down to future generations.

I have been commissioned by this Corporation to induct you into the office of President of Morningside College and I now declare that you are invested with the authority, privileges and power appertaining to that high office and present to you the Charter of our institution, the Seal, and the Keys. This destiny of our beloved institution rests with you. May God be with you.

ACCEPTANCE—PRESIDENT LUTHER FREEMAN, D. D.

President Freeman:

President Towner, with a very great sense of the sacredness of this trust, with a consciousness of my own limitations, with profound confidence in you and the trustees whom you represent, and in profoundest confidence and reliance upon our great Leader I accept this office. I pray God's blessing upon me; upon us all.

Hymn—Faith of Our Fathers.

INAUGURAL ADDRESS—THE PRESIDENT.

Dr. Stuart:

Dr. Freeman, having been duly certified and properly accredited, will now present the inaugural address.

President Freeman:

Dr. Stuart, President of the Board of Trustees, Delegates, Trustees, Alumni, Ladies and Gentlemen:

It is understood by all, of course, that the pageant

and welcome and distinction of this day are given not to any particular person, but as a tribute to that which has been felicitously denominated, "our national idol," education.

Although personality is distinctly in the background, we must recognize that the type and quality of the education characteristic of an institution is largely dependent upon the personality which shapes its policy. It is, therefore, quite fitting, and certainly a distinct personal pleasure, to recognize the very great service rendered to the educational interests of this section by my honored predecessor who, through practically all the years of Morningside College, has been its inspiration and leader. We all regret most sincerely the providence that makes it necessary for us this day to do without the presence of the eloquent and statesmanlike educator, Bishop Wilson Seeley Lewis. Perhaps, however, the spirit of Morningside is pictured all the more vividly by his absence; for Morningside, while very distinctly, and to a remarkable extent, the child of a special locality, has always recognized a world-wide mission. There is hardly a land anywhere beyond the reach of its immediate influence; for Morningside boys and girls have gone to the ends of the earth to tell men of "the life that is life indeed."

While the frequency of such occasions renders unique or original utterance on educational problems impossible, it seems fitting that, with the beginning of a college administration, those to whom the shaping of its policy is committed should be expected to indicate, in outline, the ideals that should in their judgment, dominate the work of the institution.

It is all the more fitting at this time that a word of

defense should be spoken because of the fact that the colleges of the United States have been under fire of late. While we have worshipped education in the abstract with blind devotion, declaring that it is the sovereign panacea for all our national ills, for the banishment of poverty, the assimilation of the foreigner, the eradication of the liquor evil, the solution of the race problem, and the final creator of domestic tranquility, we find our colleges bitterly criticised.

President Butler says: "The American college hardly exists nowadays and, unless all signs mislead, those who want it back in all its useful excellencies will have to fight for it vigorously. The milk and water substitute and the fiat university that have taken the place of the college are pretty poor returns for what we have lost."

The charges are many and often contradictory. Some one has discovered that the colleges are hotbeds of every kind of heresy, that the faith of our fathers is being sorely imperiled by the frankness of the teaching, especially the scientific teaching, now being given in our class rooms. On the other hand we are told that we are so bound by the old faiths and creeds as to be unable to give that breadth and catholicity of thought necessary to develop the poise and judgment essential to the largest personality. One day we are charged with dreamy idealism, the next we are said to lay our emphasis upon football, weight throwing and general athletics, until the aim seems to be a scholarship of muscle and avoirdupois. Prominent representatives of the business world are telling us that our graduates are inefficient, that much which has been learned in college has to be unlearned before a boy is of particular value as an employe in one of our

mercantile houses. Scholars declare that the passion for scholarship is a thing of the past; that our graduates lack the stamp of real culture; that the bookkeeper is more honored than Browning, and Ben Pitman outranks Plato—and some one has suggested the raising of a commission to ascertain the actual percentage of illiterates among college matriculants. If we are not condemned because of the things we teach, we are consigned by some specialist to everlasting condemnation for the things we do not teach. At the same time money has been poured out of public and private purse for the building and endowing of institutions of learning in a manner eclipsing anything known in the history of mankind. And in this munificence the college has enjoyed most generous recognition.

We may appropriately inquire: What do we mean by education? What end is it intended to serve? Do we propose to equip its beneficiaries to win the world's financial prizes, or do we propose to create an intellectual aristocracy? Is our aim culture for culture's sake, or are we seeking technical scholarship? What shall be our answer?

We shall not be satisfied with any answer that is not stated in terms of life. How to live is the question. The pragmatist is absolutely correct at this point. I cannot do better than quote this memorable passage from Herbert Spencer: "How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends all special problems is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in

what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage to ourselves and others?—how to live completely? And this being the great thing needful for us to learn is by consequence the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is to judge in what degree it discharges such a function.”

Has the college an essential place in the work of giving our young people such education? We do not hesitate to answer with an emphatic affirmative. It is not possible for the high school by multiplying its courses to give anything like an equivalent for the work of the first years of the college. The atmosphere of the high school due to the immaturity of the student body is quite distinct from that of the college. So different must high school methods be that the better colleges cannot give credit for courses parallel to their own, which have been pursued in the secondary institution. We are in sympathy with the broader conception of the high school. It must not be looked upon as exclusively a fitting school for the college. Doubtless the state should recognize an obligation to give increasing consideration to that large percentage of high school students who have no expectation of going further. It may offer some elementary technical courses, but it can give no acceptable substitute for the cultural courses and atmosphere of the real college.

On the other hand, the spirit of the university is not the spirit of the college. The university emphasizes tech-

nical scholarship; the college, broad and catholic culture. The university adapts its work and discipline to the mature student to whom the largest liberty should always be given. Intensive work, narrowed to the chosen specialty, is its aim. The college takes students in the later adolescent period and is charged with the responsibility of shaping the intellectual and moral nature, into harmony with the truest ideals of life. It must aim continually to produce the well-rounded personality. Scholarship in the technical sense is a subordinate consideration. The nonsense of the irresponsible boy must be transformed into genuine seriousness. His work must inspire him with hearty interest, and life must be filled with a worthy purpose. While the free liberty of university life must be denied him at this period, he must recognize the necessity of facing for himself great moral problems and accepting the consequences. The real college will not seek to go beyond its legitimate sphere in either direction. It will ask the secondary school to give thorough grounding in the fundamentals and in that painstaking drill without which the student must always walk with uncertain steps. It will aim to help youth to self-consciousness through intellectual training; to teach them to think for themselves; to acquaint them with the great currents of history and the more important facts of the world in which we now live; to adjust them to the world of activity so that they shall come to largest selfhood and the *maximum of usefulness*, and then send them on to the university to pursue their chosen profession. The college is still a necessity.

Until within a few years the courses of study in our colleges were so uniform that the bachelor's degree signified a certain very definite amount of particular work.

A few years ago a brilliant educator startled the old time colleges out of the routine by proclaiming the woodenness of the system of prescribed courses. So eloquently did he preach and so logically did he maintain the excellencies of an elective system, that the old landmarks were obliterated. The student was given the widest possible latitude in choosing the courses which he particularly fancied, or, if he was of an indolent disposition, the courses in which he might most easily secure credits. Now, we see a distinct swinging of the pendulum in the other direction. It has come to be recognized that a course which costs the student little is worth little to the student. The student from the high school is very inadequately supplied with that vision and perspective necessary to make wise choice of offered courses. From all sides we are hearing an outcry because of the lack of enthusiasm for real scholarship, and those who believe that the elective system has been carried to an unwise extreme do not hesitate to ascribe much of our mental sloth to the habit of doing only the things that are congenial.

The old system with its prescribed courses was undoubtedly open to grave objection. No two minds are precisely alike, and you can no more get scholarship of the best type out of a cast-iron regime than you can get the best speed from fifty colts by driving them in a drove around the race track. The course was too narrow; it confined itself almost exclusively to the ancient languages, mathematics, philosophy and a type of history that was hardly more than a set of chronicles. But we must say in defense of this regime that the curriculum covered pretty well the knowledge then current among men. The world of science and the modern methods of

scientific investigation were as yet unknown. We must remember that Harvard began its work one hundred fifty years before Priestly and Lavoisier had revealed the mysteries of chemistry and Hutton and Cuvier had aroused the world to an interest in paleontology and geology, or Adam Smith in his "Wealth of Nations" had shown men that there were laws underlying the social movements of humanity. This was one hundred years before Linnaeus had awakened men to the study of botany and zoology, and fifty years before Locke had written his "Human Understanding" and made possible modern philosophy and modern history. But, crude as it was, this method accomplished marvels for those who submitted themselves to it. We are not in a mood for despising the attainments of the lawyers, statesmen, preachers and poets who were the product of the schools of those olden times. Those men studied logic and mathematics, and as a result they could think. They could think clearly and persistently, and they could draw conclusions and defend them. They had power not only to think, but they had power to give expression to their thoughts; and we should be quite gratified if we could produce in our institution a few men with the ability to write as clearly, think as closely, or speak with the force and eloquence of the men who lifted the last century to high levels.

In these days we are calling for courses that shall permit the student to work along the line of least resistance. We talk about adaptation, the awakening of interest, and considering the bent of the individual mind. We eliminate the spur of discipline and sharp competition and give the sugar plum of a pleasant diversion. In short, we are asking that the methods which may be tolerable in the kindergarten be carried through the sec-

ondary course and finally into the college. As a result we have inaccurate scholarship, loose thinking, a smattering of superficial information, dilettante culture, and positive paralysis in the presence of problems that require real originality. A real college course will awaken dormant capacities, develop the sense of responsibility, teach accuracy and create sturdy self confidence. It cannot do this by making the college like Tennyson's valley of Avilion "Where falls not rain nor hail nor any snow"; but it must have its rules and regulations, it must discipline, and it must compel the proper performance of reasonable tasks. There is no royal road to mental power and mastery. There is no way but the hard way leading to the end. The doing of the positively distasteful is necessary. Holding one's self without compromise to the undesirable task is imperative. The unpromising student cries for "sympathetic patience" when he needs the discipline of hardness. It is our business to prepare the student to live in the actual world and there he will not find concession and compromise the prevailing spirit. He must meet things as they are, he must translate his ideals into life without a "pony" and solve the difficult problems without a "key." The world will not always excuse and tolerate his inefficiency because he is "so fascinating." Unless he learns how to lift the heavy burdens and strike the hard blow and defend himself, the chariots of civilization will roll over him and he will be crushed. If he does not like mathematics it is because it is not easy for him to think accurately and continuously. That is just the reason why mathematics should be taken. Metaphysics is seemingly impossible at first because we have not learned to think outside of sense phenomena. Abstract thinking is not so simple as handling

the concrete, but no man gets far until he has acquired this power. Therefore philosophy and metaphysics have their place and no student should be allowed to shirk this kind of work. Has a student no faculty for seeing things? Has his power of observation never been cultivated? Would he rather read poetry than strain his eyes by careful attention to the microscope? That is the reason why he should have courses in the laboratory and train himself to observe accurately and patiently. How few of us are able to see even though we appear to have eyes! For how many years men have looked upon the mosquito as simply a disagreeable nocturnal visitor. He has been tolerated and we have looked upon his torments as having no more significance than a temporary irritation of the epidermis. Then some one had wit enough to note the connection between the mosquito and a dread disease, and suddenly the mosquito is seen to be more dangerous to humanity than all the venomous snakes ever discovered. The educated man is the man who can hold himself to the unpleasant, unattractive task. Control of one's faculties—that is the goal! It is said that Senator Edmonds could look at a fly on a barn door for thirty minutes and never see the barn door! It is no wonder that he made his way to a place of almost unmatched influence in the highest legislative body in the land and that his advice had much to do with shaping our more significant national movements for a third of a century.

The degree of a man's real education is determined by his power of voluntary rather than spontaneous attention. I think we can see the tendency of the loose, easy going methods of the modern school among the masses of the people. The real lecture platform was

once popular. The people flocked to hear such men as Wendell Phillips, Henry Ward Beecher and Ralph Waldo Emerson discuss great questions in a great way. Today the buffoon has the crowd. The Chautauqua of old, with its courses of genuine study, attracting the multitude, has degenerated into a pious vaudeville. Men do not want to think. They can not think. They have not been taught to hold their minds to anything that did not continue to interest them. Voluntary, continuous thinking is a burden to them. But there is no other way to work out quality in thought or character, but by the hard way.

We have new problems in church and state and school and domestic life to solve. We need some men to do it. We need men who do not stagger along on crutches, lean on authorities, follow majorities; not the lazy and the thriftless, but men who know how to work, and work hard, and never quit. It is the business of the college to demand courses strict enough, and varied enough, to give this training. By our modified elective course, with its system of majors and minors, we aim to give the student a symmetrical development. He must take enough of the classics, ancient and modern, to give that indefinable something so characteristic of the English universities which we call culture. He must give enough time to the study of the sciences to produce something of that which is characteristic of the German system of education, which we call scholarship. And yet his major must be carried far enough to make him, in some measure, at home in some worthy field of scholarly investigation.

When a student has taken a particular course there are two tests that can be applied to it, the technical and

the philosophical. As an illustration: A student has been studying a modern language. After a reasonable length of time it is fair to ask for results. We have a right to expect that the student shall be able to interpret the meaning of symbols which heretofore were no more than hieroglyphics. Not only must he be able to read the language with a certain degree of accuracy, but he should be able to put simple thoughts of his own into the foreign tongue. Would it not be reasonable to expect him to understand what is said to him by one speaking that language and make suitable reply in the language of the interrogator? This is the technical result. Failure to meet this test would justify a condemnation of the method of the teacher or the ability of the student.

But there is also a philosophical test. This is not quite so easy of application, but it is quite as real and searching. Suppose that the course has been one in history. What is the test? Not whether the student remembers certain dates and can recite unrelated facts, but, has he so mastered the life and spirit of the people and age which he has been studying as to have formed a reasonably accurate picture of the civilization of that time? Has he gone beneath the surface of superficial facts and found there the throbbing life? Can he interpret the age in intelligible terms? This requires thought and insight. This is the philosophical test. In some measure these tests are applicable to every course; and the teacher who does not bring satisfactory results should count himself incompetent.

It is interesting and suggestive to note that the great movements which have lifted a people into larger life, when wider channels have been made for the flood

of humanity, have been led by some great native soul, The foreign missionary may be the initiating force, but he can never be the ultimate leader. The emancipator from the power of Egypt was learned in all the arts and wisdom of the Egyptian schools. The Jew who became the most fearless and successful missionary of the new faith, at the beginning of the Christian era, was himself a product of the best culture of the Jewish schools. It was out of the best schools and with the best training that the historic church could give, that Martin Luther came to leadership. It was from the halls of Oxford, where he had won scholarly recognition, that John Wesley came forth to be the teacher of a more vital and effective type of Christianity. The man who shall pioneer our American life into broader horizons is today being trained for his task in one of our colleges. The cultured child of today will be our leader of tomorrow.

The Christian ministry was the goal of the majority of the students in our early American colleges. This is not remarkable when we remember that our oldest institution, Harvard, bears the name of a clergyman, pastor of Charlestown, who, at his death, left his library and one-half of his estate to the institution. Yale had similar origin. For fifteen years the instruction was performed by clergymen in the various Connecticut settlements and their class rooms were their own studies. Dartmouth was founded for a missionary purpose, to care for the spiritual welfare of the Indians. All the pre-revolutionary colleges owe their founding to the religious impulse. In fact, no other impulse is basal enough to inspire the heroic self-sacrifice necessary to

bring such farsighted results from pioneers so poor and hedged about with such tremendous difficulties.

To them the maintenance of the institutions of religion was of paramount importance. They demanded a cultivated ministry. Therefore they created the progenitors of our present day higher institutions of learning.

Is not the same essential need, our need? Religious problems still hold the place of first importance. These subjects are not academic. They are not age worn. We discuss them because they are the most vital questions before thinking men today. Some conception of the trend of nineteenth century religious thought is essential to a liberal education. Our philosophy of the universe leads us back through all the phenomena about us to a personal world-ground, the Eternal God. It is impossible to discuss vitally the deepest problems of everyday life—the social and domestic and civic conditions that surround us—without taking into account this fundamental basis of all our thinking. And even apart from all this, I think it would be easy to maintain that for cultural value and awakening of the logical powers, stirring the imagination and testing the largest capacity for self expression, no subjects are superior to those which deal with the problems of the religious life. So we justify on purely pedagogical principles, the courses offered in Christian ideals, the development of religious thought, the tracing of the “Acts of the Apostles” in these present days. While our conception has very greatly broadened and we are maintaining that the college course has a value as well for the merchant, the lawyer, the physician, the editor, as for the clergyman, we must not forget that that spirit of the olden days

is as necessary as ever. The truly trained man of this day will recognize his obligation to be a Christian minister, in the broader sense. He may carry on his ministry either in the pulpit or out of it. He may mingle in political battles, lead in the world of literature, give his message through musical measures, find the expression of his life through brush or pencil, but the true college man will feel that life is after all, at its best, an essentially Christian ministry. The old line of demarcation between the secular and sacred has largely disappeared. For that we may well be grateful. It was at best a fictitious distinction created by a misconception of the place of religion in the daily life; and we question whether any institution can produce the best in its student body without this dominating religious ideal. The chapel service is not an unimportant addendum, a vestige of archaic days, indicating that we have not quite outgrown the prejudice of a cruder age. It is a recognition that that which is truest and noblest in human life will never be brought forth except by men who have been stirred by great religious ideals and purposes. The hardest fighter is the Christian, for he never fights until the sense of holy duty is upon him and therefore it is impossible to surrender. The hardest worker is the Christian, for he is an idealist, and, making his work a sacrament, he never wearies. The finest scholar is the Christian; for, to all prizes which allure others he adds a bigger one than they all—pleasing Him who has called him. We have restated our creeds, modified our methods of worship, shifted the place of emphasis in life, but we have not outgrown Christian ideals nor found a mightier inspirer of man's noblest than the Man of Galilee. It is reasonable that we should recognize the

claims of the Christian ministry, and that from time to time they should be presented to our student body. Why not? From a thousand sources pressure is coming upon these young people to turn their lives into other professions. The cry of the world is ever upon them, and it is vigorously enforced by bread and butter considerations. Is there any valid reason why the highest and most unselfish of all vocations should not challenge all their latent nobility? We have a right to expect our colleges, established under Christian auspices, to do their best to answer the cry of the churches for leadership. Men with trained minds as well as consecrated hearts must be persuaded to respond to this supreme opportunity for service.

Far more effective than any systematic teaching of Christian ethics is the exemplification of the true ethical spirit in the character of the teachers. Mark Hopkins on one end of the log and James Garfield on the other, may not perfectly describe the modern college, but it certainly puts in graphic form one of the essentials of the modern college, and perhaps I may say *the* essential. You have here an earnest student, anxiously desiring to know how to realize his best in life, and you have a great-hearted, broad-minded, sympathetic gentleman trying to solve the problem and trying to place his larger experience and riper wisdom at the service of the student. Without these, in essence, you cannot have a college.

President Dwight, of Yale, in his last report laid emphasis upon the obligation of the teacher to make the acquaintance of his students individually, saying: "The teacher who sees his student only during the class exercises is failing to do the most essential work. Our pride in numbers makes this all the more serious. The fact

that the professor can be seen at certain times is not enough, for the men who need this most are the very ones who will not come when they are invited." Information may be gotten from a text book, skill acquired in the laboratory, more learning come from the lecturer, facts secured in a hundred different ways, but that which peculiarly distinguishes the college—inspiration, life, enthusiasm, ideals—comes only by contact, by fellowship, sympathy and personal touch. Was it not this which made the great colleges of the days gone by? Or rather was it not this element, splendidly realized, that produced from those colleges the men whose names stand as beacon lights? Are we not all conscious that the richest and best things that ever come to us in our college career were not the products of the scholarship of those who taught us, but the personal touch and inspiration that came to our lives from their fellowship? The value of the college course is much more largely determined by the amount of the teacher than the amount of the book that gets into one's life. The plastic years of college life are peculiarly susceptible to this kind of influence. There may be some more alluring work for a man who aspires to project his personality into the generations to come than contact with the growing youth in our colleges, but I have never heard about it. We do not remember so well the subjects we were taught as we remember what those men were who taught us. It would not be possible for us today to solve the problems in mathematics, or translate the passages from the classics, or clearly state the logical processes by which we came to certain metaphysical conclusions, but we shall never forget what our teachers were and how their great warm

souls found ours and warmed them into life and made us think and love and aspire after the best.

Dr. Thwing sets us thinking when he tells us that "From the discipline of a single college and from the tuition of a certain teacher of English in this college were reared Ralph Waldo Emerson, Andrew P. Peabody, Oliver Wendell Holmes, Charles Sumner, John Lothrop Motley, Richard Henry Dana, James Russell Lowell, Henry D. Thoreau, Edward Everett Hale, Thomas Wentworth Higginson and Charles Elliott Norton. At the present time in this college, having many teachers of English, no such persons are appearing. What is the reason that under the great Channing so many great writers and at the present time so few great writers are appearing."

May the answer not be found in large part in the distance between the teacher and the student? The size of the college is not the main determining factor, but the question as to how earnestly the teaching force seeks to face and solve the difficulty.

In the old fashioned college the chief executive found time to work in the class room. You remember that the fondly anticipated climax of the whole course, to which the student looked forward from the beginning, was the day when he should sit in the class room under the president. I fear that, from the higher standpoint, these days in which the president is altogether absorbed in the problems of finance are days decadent. If he is really worth while, he ought to have the opportunity to touch in a personal and vital way the souls of those who are temporarily committed to his guidance. Here is our legitimate field of competition; not to vie with one another in extent of acreage, or magnificence

of structure, or even magnitude of library or completeness of laboratory equipment. It is not even a question of the scholastic attainments of the faculty. We are rather to compete in those higher realms. The problem is to bring such quality of heart and soul into the class room as shall develop in the student the deepest and truest character.

Our Christianity must have an intellectual basis and be ready to defend itself in the court of reason. We are no longer able to appeal with confidence to established authority, however hoary it may be with age and however venerable in the eyes of devotees. The man who will meet the stress and strain of the coming generation must have not only good purpose, but sound reason as foundation and buttress. Mere enthusiasm makes the fanatic, mere logical process makes cold and unsympathetic intellectuality, but intellectual and moral purpose blended produces the man of courage, conviction and leadership.

When the moral atmosphere of the modern college is criticised, certain extenuating considerations are not given their just weight. We must remember that the college atmosphere is created by individual elements. These elements have come from the homes of the people. In some cases these homes have done little or nothing to develop noble ideals. Parents who have never controlled their children at home send them to college, hoping that the authorities will be able to do what the home ought to have done. The college authorities are then most ungraciously criticised for not doing in a month what the home has failed to do in eighteen years. These heterogeneous elements do not seem to coalesce. They are insolubles. They move around in the atmosphere of

the institution unaffected, so far as we can see, by the conditions. In spite of all this it is only fair to say that the students in our colleges are in a better moral atmosphere than they will ever be again in all their lives. It cannot be maintained for a moment that the spirit of the business or professional or social world into which they are going begins to have the moral inspiration and the purity of ideal found in the modern college, even with all its limitations.

The place of athletics in the life of the modern college is, I think, coming to be more rationally interpreted. That men have bodies as well as minds we must understand, and the problem of the college is to develop to its very best the whole person. In this general development, of course, the body must be recognized. There has undoubtedly been tendency to place undue emphasis upon the physical side and a man of unusual physical ability has been given consideration that would not have been allowed a classmate of inferior proportions. In so far as athletics contribute to the deeper and larger mental and moral life, in as much as they make a basis for big, strong, manly work in the years to come, they should have recognition and cultivation. In so far as they administer to professionalism and succumb to the mercantile spirit of the age, they are utterly abhorrent to the best collegiate ideals. In working out the athletic side of an institution the bearing upon intellectual and moral development must be the uppermost consideration. The coarse, dissolute rowdy has no place in the college and the hoodlum making night hideous, frequenting the saloons and dives of the city, devoid of any merit other than his unearned physique, should be eliminated.

No institution in America has larger opportunity

to vitally affect the civilization of the coming decades than our own Morningside, located in the northern portion of this great central valley, the most productive on the American continent, at the very point where the noble Missouri, hitherto a comparatively insignificant stream, broadens into great dimensions and becomes a mighty factor in the development of the land. Hither comes the earnest and ardent pioneer from the better countries of the old world. They are not the retrogressive and the vice-poisoned from the great cities, seeking other great cities with their attendant vice and consequent corruption. They are liberty-loving, land-loving, fresh-air-loving, God-fearing people, who are here to make for themselves and for their children permanent homes. To our student body they are coming. I do not know how many races and nationalities are represented with us here today. I do know that we have the Scandinavian with the hot Norse blood flowing with undiminished vigor, panting for new worlds to conquer and new problems to solve. We have the sturdy German, with his genius for accumulation and persistent toil, hesitating at no amount of drudgery in order that he may attain the worthy end. We have the Russian, breathing the larger liberty of the new land. We have representatives of practically all the great races and types of civilization. Children from the Orient and from the Occident sit in class here side by side, each a stimulus to the other and all planning and working to make for themselves lives of serviceable respectability, and at the same time contributing to the development of a noble and permanent civilization. This accumulation of strong, vigorous, virile manhood and womanhood means a center of influence second to none in shaping the ideals of this

strategic locality for the next generation. These young men will go on to these plains and prairies and into these developing cities to make clean social and civic life. These young women will go out to honor themselves and their Alma Mater as teachers in our schools and mothers in our homes and queens in the best social life of the new republic.

Iowa is the Puritan state of these modern days. Out of the old Puritanism came our best literature, the largest contributions to philosophical and religious thought, and the most progressive statesmanship of the past generation. New England gave to America its poets, its historians, its philosophers, its orators, its great national leaders, but the power to render this high service has been transferred, in the movement of the great populations, from the east to the west, and this Missouri valley is the logical successor of the Puritanism of the past. No one will question the eminent quality of the products we have been pouring forth into the world of finance and utilitarian education, and certainly no section has been even a serious competitor in the variety and virility of political output. We have the physical basis to enable this valley to become the dominating intellectual force of all this western empire. These consecrated men and women are asking that they be given the privilege of helping to shape this civilization in accordance with Christian ideals. They are asking that libraries, laboratories and equipment in buildings, adequate to the need, shall be placed at their disposal. They are gladly and loyally giving their lives, enamoured as they are of the possibility of projecting themselves through those whom they teach into the generations to come.

We gratefully acknowledge the significant courtesy of the presence of these cultured representatives from the older colleges and universities. Your sympathy is an inspiration. Your noble achievements goad us night and day. What you are to your constituency we pray we may increasingly become to those who look to us for leadership. We salute you in the name of our common purpose, our common country, our common Master.

ADDRESS—BISHOP WILLIAM F. McDOWELL, D. D.,
LL. D.

Dr. Stuart:

The next speaker was at one time Chancellor of Denver University and when he read in this morning's paper that the President of Denver University had a student strike on his hands because he refused to give the boys a holiday after winning a football game, said, "I was nine years at the head of that school and never had a strike on my hands, all through the simple fact of never having a football team that won a victory."

The man who can make a success of a college under those conditions, you will agree with me, is by way of pre-eminence worthy of being Chancellor of any university. More than that, after that he was transferred to the Board of Education, where for five years he brought trained intelligence and full, warm-hearted sympathy to the problems of our denominational education, and in that time he won honorable distinction as *primus inter pares*. I give you that fine bit of literature for Dr. Schell's benefit, and when he goes back home and finds it in the back of Webster's Unabridged Dictionary, he will think twice before he assigns another learned scholar to the Ananias Club.

It is with great pleasure I present to you Bishop McDowell, who is no stranger to the Methodist colleges of Iowa and its educators, who will give a word to the newest and one of the most promising college presidents in the Methodist world.

Bishop McDowell:

Mr. President, Mr. New President, and very dear friends: I count myself highly honored to be permitted to add a word at the close of these notable services. I am speaking not simply in my own behalf. It is true, as Dr. Stuart says, that for a period of nine years I was myself a University Chancellor; in other words, I was not always a Bishop, I led a perfectly respectable life for years, and I am giving myself the joy today of wearing this particularly gorgeous hood because it is the hood of that particular institution of which I was for nine years an officer. Solomon in all his glory could hardly have beaten this. (Applause.)

I speak, therefore, with that recollection; I speak also in behalf of the Board of Educators of the Church, of which unhappily, because of the death of Bishop Goodsell, I have the honor to be President. I speak in behalf of those, whom it would be disrespectful to refer to in any other way than by calling them my "colleagues." That is the official term.

I bring the greetings of the Board of Bishops who are always more concerned about a good college president than about almost any other thing because sooner or later most of them themselves become "colleagues"; and may I add that I have a personal satisfaction in seeming, in a small way to represent, the former President of Morningside College, now a member of the

Morningside College

Board to which I myself belong. May God bless him and establish the work of his hands everywhere in the world.

Still further may I add that the blood of Boston University flows in the veins of President Freeman and myself, and I am thinking today of the pride of our dear mother school and the teachers whose hearts are with us today. Then, there is a tenderer cord than all of this. I am thinking of two gracious women, once parishioners of mine (relatives of yours, Dr. Freeman), knowing how, in whatever world they may be, they are interested in you, deeply concerned in all the honor that comes to you here. Heaven bless you.

I have been here a whole lot of times at Morningside. I dedicated the other building, the college building; that was in the days when I was a Secretary. I dedicated this church two or three years ago, and now I have come out to dedicate you. I seem to be just going around in this business of dedicating buildings and men at Morningside, and I say that not at all with any sense of its being a pleasantry; for after all, that is precisely what I am hoping to do, as far as it is possible for one man to perform that service to another.

If I were to take a single text for all that is in my heart with reference to this occasion today; if I were to offer a single word to my dear friend, the new President, as his motto, for the great work into which he has been formally inducted, it would be what I conceive to be the very finest statement ever made of a college president's relations to those whom he would serve. You would naturally expect I should take these words from the one person, who having spoken in this world, has spoken the most perfectly in this world, and this is the word:

"For their sakes I sanctify myself that they may be sanctified through me."

Ladies and Gentlemen, Presidents of Colleges, Deans and Professors of Colleges, the greatest teacher, the greatest minister who is and ever will be the idol and ideal and lord and leader of the highest educational thought-process said it in that sentence: "For himself and all the rest of us to the end of time."

The college president does not exist for his own sake. It is easy for him to mix his pronouns; but one who can keep his pronouns straight in this world has already gone a long way toward high success in this world. "For their sakes I sanctify myself." It is not stated that "For my sake I sanctify them," but "For their sakes." This is Christlike and "For their sakes" I make myself fit and fine. "For their sakes" I offer myself up. "For their sakes" I walk the rough way. "For their sakes" I battle with evil until it is beaten. "For their sakes" I climb at last the low hill outside the gate with the cross upon my shoulders. "For their sakes" I, having made myself fit and having kept myself unspotted offer myself up that they may be sanctified in the truth.

Oh, it is not the entrance of another man into another job that you witness this day. It is not the acceptance by another man of another position that you witness this day. It is not the bringing together of an individual and a position that you witness this day. It is not a formal contract between a man and the Board that you witness this day; this occasion is lifted high and far above all of that. It is the coming of a man in the spirit of Jesus Christ, walking in the footsteps of Jesus Christ, into a new practice of the life of Jesus

Christ; the practice of incarnation that puts strength at the service of weakness; light into darkness that darkness may be banished, goodness into life that life may be clean, holiness into evil that evil may be removed; the putting of all that is good into the midst of all that is wrong, that wrong may cease to be.

It is a kind of sacramental occasion that brings it up to shining heights above all low and sordid relations and brings God's blessing down upon it.

"That they may be sanctified in the truth, I came among men." Mr. President, there have been many theories of truth as you well know. To the artist truth relates itself to those fine forms that make artistic beauty. To the scientist, truth is a body of facts for observation, classification and reason. To the philosopher truth is a body of principles. To the theologian a body of doctrine. To the man of life truth is that personal acquaintance that sets men free. This that you have entered into today has to do with this whole splendid range; truth as fact, truth as philosophy, truth as doctrine, truth as that liberating power that makes new manhood and womanhood in a world where new men and new women are needed and it brings you into fellowship with one who said, speaking of himself, "you shall know the Truth and the Truth shall set you free."

It is good to be a part of an occasion like this, as you can see; for we do tremendously need all the time those occasions that keep our ideals fresh; that blow the dust, that constantly tends to gather upon ideals, off these ideals, in a world where, if we lose our ideals, we are utterly lost.

It is good to be a part of an occasion like this. I suppose Morningside is not a very large college, and I

suppose it has been smaller than it is, but I suppose it will be larger than it is; but I am not thinking particularly of its size, past, or present, or future. I am thinking of its relation to reality, of its relation to eternal vitality. I am thinking of its relation to life. I am thinking of what it will ask of the community. I am recalling, Mr. Perkins, the day when we dedicated the college building, when Bishop Lewis, then President Lewis, had labored and labored until his back was just about broken, and still there was not money enough to pay that bill. He did not see what would happen, and those of us then seated on the platform, heard a rustling and looked around and there stood thirty of you men. You had already given of your hard earned money, and made the building so far possible. Thirty men, as I recall, were standing up behind us on the platform. One said, "Mr. President, we thirty men here want to add \$100 apiece to make \$3,000 to finish this job. Now you will just be happy."

I am thinking how you have done it all the way through, you and others like you. I am thinking what you are asking of the community and what you will have to ask of the community. All this is important and I am thinking of the language of Eliot, of Harvard: "What return you will make to the community." "The University," he said, "will make to the community rich returns of poetry; it will make life more beautiful; it will make life more holy; it will make life more righteous; it will make life more intelligent, and all that fine sense of civic duty without which life would be impossible."

You have gone into the presidency of an institution which proposes to take gold and transform it into

character, silver into service, and all that is material into all that is good; and that is about the finest thing that the old world has to offer. It is a fine thing to see that. There are plenty of people who see dollars (I mean when they get a chance). Now everybody can see beyond the dollars to the deeds which the dollars may perform. It takes an acute vision to see beyond things to that larger use and its finer and better outcome.

You remember Henry Crosby's characterization of those two brothers in the old Testament. They represent two types always with us. Then he made a classical pun. It is doubtful if it is proper to make classical puns on a day like this; but as we were coming along this morning with the wind blowing, I think the men wearing gowns wished they were hobble skirts. As we were coming along this morning, one of the men said it was a "gala" day. Crosby spoke of two types of men and said it was illustrated in two brothers of the old Testament. He said of them, "Esau saw what he saw." Anybody can; but "Israel saw what 'is real'."

It is a part of the college to keep the eternal question constantly uppermost and maintain the ability to see beyond the things which lie before our eye. One of my colleagues, a college president himself, has made use of this fine sentence. "Money is not worth anything in this world until it has bought something better than money." I do not know but it will come to you to redeem northwest Iowa farms from being simply farms, and northwest Iowa factories from being simply factories, and northwest Iowa wealth from being simple wealth, and make farm places into simple men and women and factories into institutions, which, co-operating with Morningside, shall create character, and

banks, those treasures of that larger wealth, which is represented in human personality.

Mr. President, I am thinking again of the men whom we have known. I am thinking of those at whose feet we have sat. I am thinking of blessings that come to you today from men, and I am wishing for you that something of Warren's grace, and devotion to truth may be yours forever, and I am wishing for you that something of boundless insight into truth, and marvelous skill in the statement of truth shall be yours forever.

I am thinking chiefly not of those but of Him who said those words I have already quoted, "For their sakes I sanctify myself that they may be sanctified through me," and because you are coming into this kind of a position and this kind of companionship and this kind of a privilege, I hail you with a high heartiness and a joy in your opportunity that I cannot tell in words.

May the blessings of earth and Heaven be yours, and the College's, and the Church's, in the world for ever and ever.

BENEDICTION—REV. WILLIAM CAMPBELL WASSER,
Ph. D.

Dr. Wasser:

And now unto Him who is able to do exceedingly abundantly, above all we can ask or think, according to the power that worketh in us, unto Him be glory in the Church throughout all ages. Amen.

Organ Postlude—March from Tannhauser. . . . Wagner
Professor Orwin Allison Morse, A. A. G. O.

UNIVERSITY OF ILLINOIS

PRESIDENT'S OFFICE



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